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REPRESENTATIVE OF A FUSION CULTURE: THE CONTRIBUTION OF ANGLO-INDIAN IN THE MAKING OF MODERN INDIAN

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Abstract:

This research paper attempts to highlight the contribution of the Anglo-Indian community towards the development and wellness of India and abroad as well . This so called microscopic but vibrant community holds the distinction of having the word 'Indian' in its name with its unique Identity and ethnicity, it represents a "fusion culture" for other than Indian and it bears the impact of various European cultures. Despite its five hundred years old history of valleys and hills, this community has played a key role in politics, society, education, railways, defence, sports and above all in community service. The contribution of the Anglo-Indian community towards the resurgence of India becomes even more praiseworthy since the time of its inception, it has struggled for its identity due to racial prejudice of the British and Indians alike in the pre and post- independence periods. Time and again, it has overcome it's socio-economic hardships and regaining it's self- esteem, it has worked for roots upwards towards heralding a new awakening in India and in foreign lands. In this process keeping in line with the tenacious spirit and optimism, it has resurged reminding it's people of its endeavours and rich heritage, thus inspiring them to move ahead. Our Indian constitution has also defined this community clearly in article 366(2).

Keywords: Anglo-Indian, Community, Culture, Nationalism.

Objective: The research paper attempts to bring forth largely the unsung yet important role played by the Anglo- Indians in the making of modern India. There are about 5 lakh Anglo-Indians in the world of which less than two lakh reside in India, however contrary to their size ,they have a glorious record of contributing in nearly every sphere of life towards shaping the modern Indian mind .They also form a classical example of how ethnicity coupled with pluralist tolerance can ship a word. There has also been an they were to assist their contribution. Keeping at centre stage the perspective that the community has struggled for its identity throughout history. Right from its birth, it has suffered from its gross disadvantages. In absence of a common language, religion, state and culture, it received the

contempt and scorn of the British and Indians both, the former never treated it as equal due to its matriarchal line and always assigned it as subordinate position. Falling prey to the British designs of keeping their Raj intact, the Anglo-Indians were largely the victims of such a system which encouraged 'renegades' and thus it was evident that an Anglo-Indian who called himself a European, would certainly get preference over one who refused to deny parentage of his community. Consequently, many Anglo-Indians became members of Viceroy's executive council, Governors of provinces, surgeons-general and eminent soldiers. On the other side, the patriarchal descent, mannerisms and liberal attitude of the Anglo-Indians and their indifference in the freedom struggle made the Indians distrust them. On independence, this community was left 'high and dry' by the British. Also, their hopes of perpetuation of the British Raj had aroused the hostility of the Indians against them. They were labelled as 'Nowhere Children' and 'Midnight's Orphans'. In this connection, Margaret Deefholts, the author of two books on the Anglo-Indians explains the Anglo-Indians left in a twilight zone of uncertainty, felt a bitter sense of betrayal and dismay at the fact that Britain made no effort to offer her worthier sons any hospitality in the land of their forefathers. It was then, they began wondering. "Do we belong there here? Where is our home?" Amidst insecurity of failure and 'identity crisis' many Anglo-Indians migrated to Commonwealth countries between the 1950s and 1990s. Their tenacious spirit, adaptable and cosmopolitan nature made them evolve, as bridge builders and ambassadors of multiculturalism in course of time. Yet, numerous chose to say behind and despite biased treatment meted out of them, they contributed towards the wellness of India. Thus, the paper tries to demonstrate how Anglo-Indians as a micro-minority from an example of shaping a nation in nearly every field amidst heavy odds and hardship.

Methodology: This research paper has made use of historical method to collect materials. Descriptive and analytical approaches have been adopted. Both qualitative and quantitative data have been used. Documents, newspapers, biographies and documentaries have been of aid. Comparative analysis too has been employed.

Discussion and Findings:

The Genesis of the Community: The Anglo-Indian community is the sole minority community defined in the Indian constitution with its representatives in Lok Sabha. The Anglo-Indians, thus defined are people drawing male lineage from British and other Europeans like Portuguese, Dutch and French and female lineage from Indians. Elaborating further, the child of an Indian father residing habitually in India and of a European mother is not Anglo-Indian but just an Indian. However, the child of an Anglo-Indian father habitually residing in India and whose mother is Anglo-Indian or not is considered an Anglo-Indian. Further, children born abroad to Anglo-Indians settled there and becoming citizens of those land are not Anglo-Indian. Such children are persons of Indian origin and Anglo-Indian heritage and are considered citizens of the country which they now call their Home.

The first Eurasians therefore, were Luso- Indians of the 16th century-that is children having Portuguese fathers and Indian mothers but since it was the British who set up their empire in India their impact was most pronounced. Thus, in the beginning, the relationship between India and Britain was symbiotic. If Britons in India could acknowledge and show keenness to appreciate various aspects of Indian culture, many Indians chose to pick western ways and culture. Marriages between Europeans and Indians had begun. We have instances of people like Job Charnock, the founder of Calcutta, marry a Hindu widow Leela of Patna as early as 1660s. In 1687, a formal breakthrough was made in this direction when the court of directors of the British East India company expressed the desirability of marriages of Madras officials to native women, and after the birth of a child, such women would receive a PAGODA (First British coin made in India) from the company the day the child was christen (Ballhatchet,1979:96-97). Thus, the Anglo -Indian community was born at Madras. Consequently, many officials and civil servants had children by Indians wives and mistresses, Simultaneously, many Europeans as the Portuguese, British and French found employment in the Mughal empire and in the various Indian courts (Dalrymple,2002:15). Falling in line with this phenomenon marriages between Europeans and Indians became common as of the two British residents James Kilpatrick, the sixth resident of Hyderabad between 1779 to 1805 and William Palmer at Poona. Both had Muslims as wives named Khairunnisa(Luther,2014:55-56) and Fyza respectively. The Eurasians off-springs, born of such alliances, had the advantage of knowing the languages of their mothers and the local customs and were better suited to India's climate. Many became civil servants or officers in company's armies such as colonels Stevenson and Skinner and a civil servant R.D. Mangles (Ballhatchet ,1979:98).

The term an Anglo- Indian was first used by the Governor General of Bengal Warren Hastings to describe the British in India and their Indian born children.(Moore,JAIS,1996:50) subsequently the community emerged as a separate entity in the census of 1911.

The arrival of Lord Cornwallis as Governor-General in 1786 and his racial prejudice had a detrimental impact upon the Anglo- Indians as well. Ideas of racial and ethnically hierarchy today found resonance for the first time in 1780s. A series of legislations were passed excluding the children of British men who had Indian wives from employment by the company. Thus, from 1791 to the revolt of 1857, the fortunes of the Anglo- Indians reached their lowest ebb. Desperate yet undaunted, many found employment in the native states(Muthiah and MC Lure,2013:32-33). Bourbons serving Bhopal state and Filoses in the service of Maharaja Gwalior where such examples. Affluent servants of the company managed to send their Anglo- Indian children home, many of whom got absorbed into the British upper classes in some attended high office like Lord Liverpool, the early 19th century Prime Minister of Anglo Indians descent(Dalrymple,2002:50-51). However, such discrimination ended to some extent by the charter act 1833. Meanwhile, at plantations of indigo, jute, tea and rubber, the Eurasian population grew. Fortune favoured them soon. Due to their support to the colonisers during their revolt of 1857, they were rewarded by the

British who consistently worked to mould a racial, linguistic and religious framework of Anglo-Indians making them believe that theirs was the best community suited for subordinate, 'reserved' positions in the crucial services like the railways, posts and Telegraph, customs, exercise and police. This had a detrimental impact upon the community in some ways: very few of its members pursued higher education. This brought a sense of false security to them who began to consider themselves 'British'. Unfortunately, such development led to their stagnation and created a rift between them and Indians. Meanwhile, after the construction of Suez canal in 1869, the journey of British women to India became shorter with their arrival in large numbers. Mixed marriages received a setback and the off- springs of such marriage is where were scorned at. As India headed towards independence, they grew apprehensive. Subsequently, their hopes were completely shattered during the clips and cabinet missions of 1942 and 1946 respectively where their aspirations were ignored by both the colonisers and Indian leaders. On independence, the 300,000 strong Anglo- Indians felt bitterly ignored. Dejected many migrated to foreign countries. Those who stayed back, felt alienated and resentful, however frustration and partial exodus did not deter them. They rose again with their consists conscientious spirit and hard work, setting an example the world over. Thus, their history had been a witness to 'highs' and 'lows' amidst which the Anglo- Indians have stood undaunted.

The Anglo- Indians or Eurasians have contributed significantly in politics of pre and post independence periods, both in India and abroad. Their role should be viewed in the light of assertion of their rights as well as dedication towards the country. A definite beginning was made in early 19 century in Bengal by some English educated men including a Luso-Indian Henry Louis Vivian Derozio, an English professor at Hindu college, he was a Portuguese on his father's side, while his maternal line was Indian. Completely identifying himself with India, this 'Renaissance icon of Bengal' happened to be perhaps the first Indian educationist to disseminate western learning and science among youth of Bengal. A contemporary of Raja Ram Mohan Roy, he intrusted in the Indians, a spirit of patriotism and dedication to the country simultaneously reminding them of their glorious past. He strove their uplift through his emotions and poems.

Under his influence, is pupil condemned the archaic Hindu customs as caste system, idolatory, sati, and degraded social status of women. Derozio's attempts to end discrimination against Anglo- Indians found support of John William Ricketts of Khidirpur, Calcutta along with petitioners such as James Kyde, Wale Byrne and Charles pote. Ricketts presented in 1830 the east Indians' petition in the British parliament urging for an end to discrimination against Anglo-Indians, it very much being the official policy of the British government since 1791. The effort bore fruit with the passing of Charter Act of 1833 which ensured the end of such racial discrimination to some extent. Another Anglo- Indian David white who was a close friend of A.O. Hume, played an important role in the founding of Indian National Congress. Participating in its first season of 1885 White insisted that only those who were from India should be recruited to the civil service.

The early 20th century too, the continued racial discrimination drew the attention of Anglo- Indian writers as Herbert Stark and Cedric Dover. Stark's work demanded recognitions of Anglo- Indians by the British and he insisted that they should not be treated as second class citizens. Even more vehement was Dover. His notable works were 'Cimerii or Eurasians and their Future' and 'Half-. In the 1940s he jointly wanted many Indians campaigning for India's freedom and called himself the first Eurasian to ally himself with the struggle for Indian independence. It is true that due to British policy Anglo-Indian participation was low in the freedom struggle but leaders like Henry Gidney espoused the Indian cause zealously. A doctor by profession, he himself was a victim of racial arrogance and sought justice for the community. In 1928, he participated in the Simon Commission and inspired by him, William Edward Thomson, the editor of the Bombay journal 'The Review' voiced the opinion of the Anglo- Indians. Gidney participated in all the three round table conferences held between 1930 and 1932. Due to his efforts, Anglo- Indians were recognised as separate community in the act of 1935 and in 1949, it obtained two seats in Lok Sabha. Thus, the process of reserving separate seats for Anglo- Indians which commenced in the Government of India act of 1919, saw its culmination thirty years later. Throughout his life, he strove for educational safeguards in job reservations for the Anglo-Indians, particularly in railways and he urged his community to assimilate itself completely with India. Gidney believed in the feeling that "we are Indians first." His thoughts in pre-independence India, found their reiteration in Frank Anthony's appeal but it was definitely more meaningful just when India was on the verge of independence and immediately after it. Anthony, a barrister, urged Anglo- Indians to love and be loyal towards India, his repeated attempts help the Anglo- Indians attain many concessions through constitutional provisions. He was also a great educationist. Other Anglo- Indian leaders as A. E.T. Barrow and Neil O' Brien followed Anthony. Another Anglo-Indian Lal Chand Stokes, the son of the much famed missionary reverend Samuel E. Stokes, he was the member of the Himachal Pradesh Legislative Assembly for many years. thus giving him the distinction of being the first elected Anglo- Indian in the Indian political arena. Abroad too, Anglo-Indians distinguished themselves. Migrating to Ceylon, Richard Morgan senior, played an important role in the campaign for abolition of celebration 1816. Another Luso- Indian Walter Eugene de Souza had an active political career in Portugal and Great Britain.

Not only men but women to carve out a place for themselves in this field notably among these being Beatrix D'Souza, Mrs Ellen West and Alice Soares. Beatrix D'Souza, a great educationist, represented her community in the parliament besides being it's Tamil Nadu Assembly and the first Anglo- Indian chairperson of the state Commission for women. Other women parliamentarians were Mrs Marjorie Godfrey, Hedwig Rego and Ingrid McLeod. In the pre-independence period, Ellen West succeeded Ernest Timothy, McLuskie, the founder of Macluskieganj and representative of the Anglo- Indians, as a member of Bengal Legislative Assembly. Dr Mary Shave represented the Lahore branch of the Anglo-Indians in the same period as both it's Vice President and President (Stevens, JAIS, 2016:7). Like Anglo- Indians men, women have excelled and foreign politics as of Australia and

many other countries. In the 1860s, Anna Leonowens, a travel writer, educator and social activist championed women's rights in Siam compelling the king to emancipate them. Thus, both men and women of the Anglo- Indian community have represented a high class of India's emancipated, democratic and modern spirit.

In the social sphere too, the Anglo- Indians have played an appreciable role: Their innate virtue as fun- loving, lively nature and hospitality with the sense of community service and sacrifice have inspired mankind. Highly industrious and duty -conscious they have been symbols of discipline and hard work. Their spirit of communal harmony and their ability to maintain good relations with other groups is commendable too. They take pride in their dual identity and heritage. Their spirit of communal harmony and ability to maintain good relations with other groups make them excellent neighbour with appropriate social conduct and interpersonal skills. In various historical phases, they have adapted themselves according to the situation which explains their existence in resurgence. The affluent Anglo- Indians have set an example by helping the less fortunate brethren, thus retaining themselves as a cohesive unit. In many ways, the Anglo- Indians community can be linked to another microscopic community of India, that is that of the parsis , both are urban, modern , free from unorthodoxy and taboos and they have contributed quite disproportionately to their size. Endowment with a trouble-free, amicable and adaptable nature they have had a substantial role to play in the modernization and emancipation of India. Above all, they have been representatives of fusion culture- assimilation and acculturation being their unique traits. However, the dwindling numbers of both the communities is a worrisome issue. But unlike the parsis, the Anglo-Indian community is new. It was born in 16th century and believed in Christianity. Another difference is that at one time, it served as a bulwark for the British Raj.

In the pre-independence period, when India was grappled with orthodoxy and inhibitions of caste system, marriages and inter dining coupled with ills such as illiteracy and subordination of women, the Anglo- Indians help in laying the foundations of a modern society. They brought out the best of the Europeans and Indian culture. This repetition being a 'blended culture', the foundation of which were laid by the Portuguese in the 16th century when they married Thiyya woman of Malabar, thus ushering in a silent yet fundamental revolution in the society. Also in many parts of India, particularly Kerala, various customs as dying a 'mangalsutra' to the bride forms an integral part of Anglo- Indian marriages demonstrative of the Indian impact. In addition, we come across Luso-Indian women in the interior parts of the state wearing a special Malaysian robe 'Abaya' which was introduced by the Portuguese in the 16th century (Sodh Ganga pdf).

In the Anglo-Indian society, the women are important and powerful social elements. As homemakers, they have been the backbone of their families inculcating in their children values and work ethics, but they have gone far beyond rocking the cradle initially employed as nannies and governesses they soon took up professions of nursing, teaching, secretaryship and political leadership. Such modernism and their being at par with men was a sharp contrast to the status of contemporary Indian women who were victims of isolation and

suppression in the 19th century. Very early, the Anglo-Indian women had secured the right to inheritance. In New Delhi, in the pre- independence period, there were guest houses being run by such women, bearing in testimony to their enterprising spirit for those of their community trying to find their feet in the city.

Many Anglo- Indians nurses and matrons have figured prominently in government and private hospital throughout during the two world wars. Many provided valuable services as Flora or Lt. Colonel Florence Watkins, from Jabalpur who was also a recipient of many awards. She served as MLA of Madhya Pradesh too, from 1972-1977 and again from 1980 to 1985, but Patna born Major General Veronica Game and Helen Rodriguez of Karnataka too were eminent nurses .The latter was the only woman to be awarded the George Medal for her exemplary service during the World War-2 . One Miss H. Hickie of Dum Dum served abroad too. Likewise the contribution of Anglo-Indian women in the field of medicine has been a substantial one where as early as 1878, three Anglo- Indian doctors Mrs White, Beale and Mitchel made a mark. Doctor Inerts, another doctor served in the village of India. In 1908, Doctor Mary shave, a member of the Indian medical department was temporarily put in charge of ‘The Lady Aitchison Hospital, Lahore’.

The Anglo-Indian women have been great educators too, the notable ones being doctor Eugene Pinto, Yolande Satur and Any Mary Fernandez. In the early 20th century, in the Punjab state, Misses Angelina Thomas and J. Reid sered as Head Mistresses. Education in the disadvantaged Anglo-Indian children received special attention of Maria Robert of the Carmelites. Another lady doctor Beatrix D’Souza is considered an authority in Commonwealth literature, particularly Australian writing in her worst doctor D’Souza had depicted as a how her community acted as a bulwark from the British Raj a bridge between the rulers and their subjects see his also social dread by the British rider green between the rules and the beauty also asserted that yeah that had it not been for the presence of the Anglo-Indians in the revolt and there might have been no bodies rather thereafter the community is first historian Gloria Jean Moody has written considerably on Anglo- Indians but fame resides chiefly in her three works namely ‘Anglo-Indian Vision ‘the Anglo-Indians: The best of Both Worlds’ and ‘ From India with love’. Other notable historians are Margaret Deefholts in Canada and Sylvia Straub, USA marking high literacy among women was Marry Isaacs Ribeiro. She was independent India’s first post- mistress and she served in nearly all male -bastion-the postal environment. Affectionately called dark, Dak Khana ki Memsahab’. She serve many illiterates and weaker sections of the society. Anglo- Indian women have also carved out a niche in journalism, theatre, sports, aviation. The first woman to act an Indian film were Anglo- Indians, many have service as senators in Australia.

Perhaps, the greatest contribution of Anglo -Indians is towards education and literature: Propelled by ideals by a desire for religious propagation, the beginning was made when between 1556 and early 1600s, the Portuguese set up printing place in their territories. In early 1700s, the Dennis missionaries followed suit. Around 1673-74, a school was started numerous for British orphans or children of such Indian mothers who had been deserted by their European spouses or those who had turned widows. In the 19th century, it

was shifted to Deolali and existing till date as Barnes school. Similar schools were established at Calcutta and Bombay too. Their vocational training, monitorial, house and perfect system, uniform emphasis on sports and other extracurricular activities have been models for present schools. The 19th century saw a spurt of Anglo-Indian schools due to three reasons. With the expansion of British Empire in India, the number of Britons working temporarily in India rose, majority of whom could not afford to send their children to England for education. Second British Protestant missions were establishing in India following the charter act of 1813. Subsequently, many Anglo-Indians schools were set up. Then, the opening of the Suez canal facilitated with his families to come to India for employment. Growing India population compelled establishment of Anglo-Indian school between 1830s and 1900, their numbers soared in hill stations and plains. Notable among them were La Martinere of Calcutta (1837) and of Lucknow (1845), Loreto, Darjeeling (1846) Lawrence in Sanawar and Kasauli in 1847 and Bishop Cotton schools of Nagpur (1863) and Bangalore (1865). At Shimla, an exclusive girls' school Auckland house was set up. In the early 20th century, a Kalingpong and Ooty, two schools were developed in course of time, were initially orphanages of to adopt children of European planters and Indian woman. Few teachers training institutions were also established at Chennai, Darjeeling, and Murree now in Pakistan. In all certainty, the Anglo-Indian schools emerged as the backbone of India. In 1947, there were nearly 300 such schools. In 1958, the ICSE board was set up. Which covers over 1000 schools in India and every word according to changing times such schools have moulded themselves. Hindi is accepted as medium of instruction and in history and other relevant subjects have replaced presently unimportant subjects.

Many Anglo-Indian literature figures as W.M. Thackeray, Meadows Taylor, George Orwell and Ruskin Bond have also contributed significantly in the making of modern India. WM Thackeray born in Calcutta to Anglo-Indian parents was fully aware of the pathos of the story of British conquest of India. He wrote, 'besides the splendour and conquest, the wealth, wealth and glory...should not...one remember the tears too?' (Singh, 1975:41). He also abhorred the slavery of America. George Orwell, a vehement critic of imperialism, spoke against him in his words namely a "Hanging" "Scooting an Elephant" "Burmese Days" "the Road to Wigan Pier" Rudyard Kipling and Reflections on Gandhi, Orwell believed in inevitable death of the British Empire inherent in its social injustice. He hated the master-slave relationship and discussed the psychological and ethical effects of imperialism on both the oppressor and oppressed. Ridiculing to Kipling's phrase- the white man's burden, he wanted to be altered to 'the black Man's burden' because in reality, the 'white' Europeans were a burden on the 'black people' of the colonies. He viewed Gandhi as a moralist but was against certain human tendency in that latter's character. In his 'Homage to Catalonia' and "Animal Farm" he spoke against totalitarianism. Also, "Ruskin Bond" the famous Anglo-Indian writer of British descent has depicted the changing political, social and cultural aspects of India traversing colonial and post-colonial phases.

The Anglo- Indians have significantly marked their presence in various fields: They have found a prominent place in the defence services of both British and Independent India. During the First World War about eight thousand Anglo- Indians fought at various places and 11 of them got Victoria Crosses. In 1941, Maurice Baker was the first Anglo- Indian recruit in the Indian Air Force earning simultaneously the distinction of being the first of the eight Anglo-Indians to reach the rank of air vice Marshall. Likewise, Sir Marshall Malcolm Woollen of the same community played a significant role in the Bangladesh war, females also did not lag behind during the Second World War. Anglo-Indian women formed 80% of women's Auxiliary Corps of India.

A sizable number of members of the community have served in railways government services and police service. Among them, noteworthy were the Stracy brothers. One time the community formed the chunk of supervisory and higher management posting the railways which were considered the lifeline of the community. The Railway People settle at places like Asansol, Jabalpur, Voltaire, Bhusawal and Itarsi. It was Charles Trevelyan, a respected member of the British East India Company who suggested that Eurasians would be the best people to be recruited for laying the railway lines on account of their being sturdily built, mechanically inclined and being able to get along with others through knowledge of local languages (Muthiah and MacLure, 2013:39). The first Rajdhani Express was put on tracks by an Anglo- Indian Mr Cracker in 1969. It is praiseworthy that in 1911, when the first railway strike took place affecting the Madras Southern Mahratta Railway, Alexander, an Anglo- Indian male train driver led it (Muthiah MacLure, 2013:39). The Anglo- Indians had one aim in the railways keep the trains moving efficiently uninterruptedly then swiftly. Even outside India, Anglo-Indians have won accolades for their services as the engineer William Wilcock who was instrumental in the construction of the Aswan dam in 1902.

In sports too, there have been large number of Anglo- Indian instructors, coaches and players including Olympians both male and female. The company's response to social exclusion and economic limitations help in it generated culture of greater attachment to a sports service school church in criminal life boarding schools promoted athleticism. Many athletes and hockey players came from this community who in turn helped from railways telegraphs and port services. One cannot think of the game of hockey without them and there were many playing in it in the golden era of Indian hockey between 1928 and 1956. Australia's glory in hockey can be assigned to this community largely. In the Olympics of 1932 and 1936 the community won immense praise. Warn him Boxing and cricket, track and field- all have had a definite presence of Anglo-Indians.

The Anglo -Indian architecture showed a fusion of European and Indian styles: Classical architecture imported from Britain was limited and moulded according to the Anglo- Indian ways of life, climatic conditions and the skills of Indian Craftsmen. The numerous Bungalows which stand till date are reminders of the bygone era and bear testimony of the "fusion-culture". Their verandas formed a unique phenomenon and reminders of the bygone era and bears testimony to a fusion culture. Their verandas found a

unique phenomenon and where some symbolic of a regular communication with the outside world. Along with the porticos, they gave the message of social status of the inhabitants of the house. With facades, such verandas prevented the inhabitants from the scorching heat. Venetian blinds over windows punkhas and jhilmil over columns were used to. Windows were reduced in size to keep back heat. (Taylor and Lang, 2016:140).

The Anglo- Indian cuisine can be considered one of the finest examples of “fusion food” in the world: Popular European dishes were remade and modified with small distinctive addition of exotic Indian spices, thus evolving completely new flavour. It was neither too bland nor too spicy. It represents multicultural cruise. In the pre- independence era Indian cooks made rice and Curry for their Sahebs with western inputs as meat stock, tomatoes or wine. Soups were seasoned with cumin and red chillies and cutlets with turmeric and garam masalas. Vindaloo, one of the best known Indian Portuguese dishes is a curry dish, it's name derived from Portuguese ‘Vinha de alhos’, where vinha is wine or wine and alhos is garlic. It was a vinegar and garlic based- watery stew. With addition of potatoes ongoing indeed it became Vindaloo a hard day an holes a Stew with addition of potatoes bit become Vindaloo. Jalfrezi meaning spicy and fried is a dish synonymous cuisine of West Bengal. The Mulligatawny soup is the anglicised version of Tamil ‘ milagu thanne’ or pepper water’. Of all influence, however, naturally so, the British influence is most pronounced. The Anglo-Indians have throughout figured prominently in fields like music, dance, modelling and beauty care.

Conclusion: Presently, the Anglo- Indian have been given two nominated seats in the Lok Sabha and one seat each in the state Legislature of Andhra Pradesh, West Bengal, Jharkhand, Tamil Nadu, Karnataka and Kerala. But certain problems plagued the community. First their dwindling population, is a matter of concern. Many marry outside their community, making it still smaller. The struggle for its survival and growth is not easy. To keep its culture and identity intact, the youth are being urged to marry within the diaspora of the community. Second, it is uncertain as to how many Anglo- Indians are there in India. According to the New York Times, since the 1941 census, they have not been counted properly. They need to be given a place in the next census. This would go a long way for community and its development which all region is unfortunately, confined only in ‘ebbing memories ‘faded photos and nostalgia. Besides, the community is currently facing a housing crisis because many of its members lost their homes when the tenure with the Indian Railways was over. Land and houses should be allocated for such people. Their youth should also be encouraged to opt for higher education which is a prerequisite for secure, highly paid jobs. Also, those who have migrated and have their population in foreign lands, cannot technically be called ‘Anglo-Indians’. Moreover, loyalty of such members is towards their country of birth and not towards India. However, in recent past, efforts are being made to bring about a resurgence. Today, the India Anglo- Indian has more than sixty branches in India. Efforts are being made by the community to give up its long perceived image of being a relic of British Raj. It's older generation believed that England was the home of their fathers and grandfathers which accounted for its Anglicization. This

holds hardly true for the present generation it believes in assimilation and fusion. In this connection, Harry Mclure, the publisher of 'Anglos' - an international community magazine of Anglo- Indians says – “ the new generations of Anglo-Indians have not just completely Integrated themselves, they have no desire to migrate. For them, home and future's India.” Thus, we cannot envision modern India without the Anglo-Indians. They have been Indians always as Lionel Lumb, the editor of the 'Voices'(series of books on Anglo-Indians) says, 'While you can take Anglo-Indians out of India, you cannot, cannot, cannot take India out of them.'

Thus, Anglo-Indians have stood for optimism, have fallen but arisen, adapting themselves to the new situation. This was prominently seen immediately after independence, when they were insecure about their identity and future but did not lose hope. At present, the community is again trying to rise, making its people and Indians aware of its rich heritage and subsequently, contributing towards wellness of India and world over. This is truly in accordance with the spirit and exuberance of Anglo- Indians. Therefore, they deservingly ought to be lauded and their role needs extolment in the land of their origin.

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